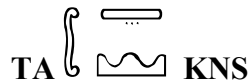


**THE KISWAHILI-BANTU RESEARCH UNIT
FOR THE ADVANCEMENT OF THE
ANCIENT EGYPTIAN LANGUAGE**

NUBIA

TA-KENS TA-KINIOSHA



**THE LAND THAT STRETCHES OUT
THE LAND OF THE BOW (THE STRETCHER)**

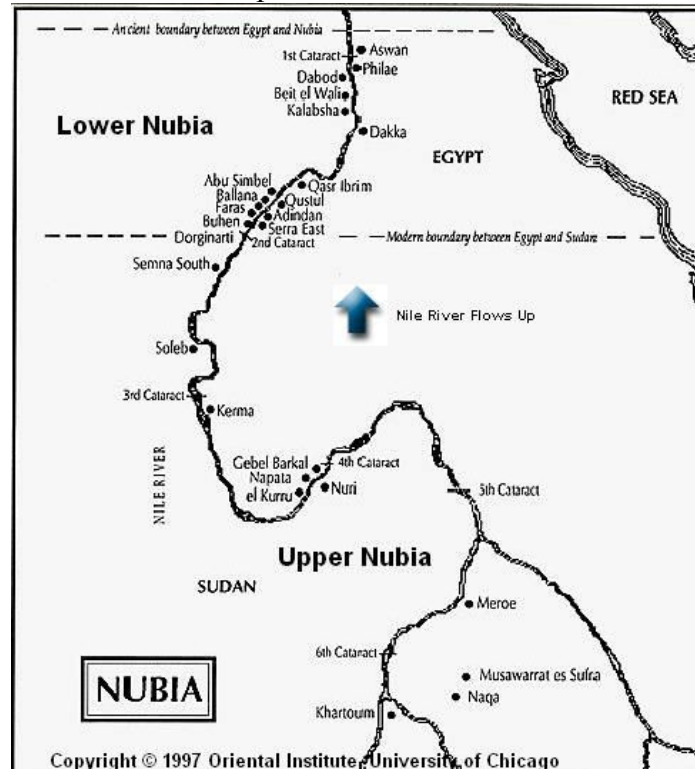
Researched by Ferg Somo 25th Nov 2008

PART 1

Ancient Nubia extended from what is today Southern Egypt to the north of Sudan as seen by the map below. Ta-Kens, the name of Ancient Nubia conceals the following meanings embedded within the consonants and vowels of the word.

- (a) The extending land or the land that stretches out
- (b) The land of the bow

Map of Ancient Nubia



So how may these two conceptual meanings be reconciled?

In order to understand both meanings one has to examine the configuration of a bow. A bow is a weapon consisting of an arch of flexible wood bent by stretching a string.

Thus to draw a bow is to pull the bow string tightly, this in turn stretches the string and bends the bow. It is becoming clear in the scheme of things that the key idea here is one of stretching out, straightening, pulling, and bending the bow string in order to unleash its arrow.

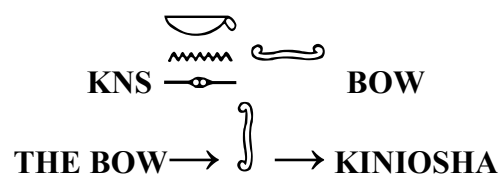
Words which define a bow in Bantu languages vary. Some Bantu languages define a bow as a bending, a thing bent. Thus in the Kiswahili-Bantu language one of the words used for a bow is derived from the word **PINDA**, bend. Thus **UPINDE** is a bow.

However in the Zulu-Bantu language the key concept of a bow is defined from the ideophone **NSA**, of tightness, or drawing tightly.

Nubian Soldiers with bows



THE BOW



‘THAT WHICH STRETCHES OUT’

‘THE STRETCHER’

Observing the picture above reveals the bows carried by the Ancient Nubians as straight sticks, slightly bent. In other words the bows were in the relaxed position prior to drawing or stretching them.

As mentioned above the Zulu-Bantu word for a bow is derived from the ideophone **NSA** and conveys the idea of tautness, and of drawing tightly. If one examines the Nubian word for a bow one notices that **NSA** appears in **K+NS**. Hence it is reasonable to assume that **NSA** formed part of the word.

However the Zulu-Bantu word for a bow uses the ideophone **NSA** to derive the word **UM-NSALA**.

NSALA means to tie securely, draw tight, make taut, strain, pull taut. Thus the bow **UM-NSALA**, means, ‘that which is drawn tight, or that which is stretched out’. In the Osindonga-Bantu language to straighten, stretch out, is associated with drawing a bow.

The equivalent word **NSA**, in Kiswahili-Bantu is given as **NYOSHA** or **NIOSHA**. Notice, the letters are similar to Zulu-Bantu **NSA**. The equivalent word in Bemba Bantu has the form **NYUNSA** or **NIUNSA**, again notice the ending **NSA**.

The Kiswahili-Bantu word **NIOSHA** means, to be stretched out, straightened, strain and pull using force. The Bemba-Bantu word **NIUNSA** is equivalent to **NIOSHA** and has similar meanings. Thus **NIUNSA** means, to extend, to be stretched out or draw.

The Kiswahili-Bantu word **KI+NIOSHA** → **KINIOSHA** means ‘that which is stretched, or that which is pulled using force’ equivalent to a stretcher. This means straining a bow } as mentioned earlier.

The action of a bow in use is defined by pulling and stretching the bow string which in turn bends the bow. When not in use the bow straightens out to its original position as may be seen in the diagram.

The Kiswahili-Bantu phrase **NIOSHA UPINDE** means to stretch a bow, and by association it means bend a bow.

Note **SH** = **S**.

NUBIA

THE LAND OF THE BOW

THE LAND THAT EXTENDS

TA-KINIOSHA



The word for land in the Ancient Egyptian language is **TA**. **Ti** is its Kiswahili-Bantu form and means land.

Thus Ancient Nubia was known as **TA-KINIOSHA**, the land that extends or the land that pulls and stretches the bow (understood).

Please feel free to enter into a discussion.

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In part 2 of this investigation which will follow on, the second name for Ancient Nubia commonly referred to as **TA-SETI** will be decoded.

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